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MIND CURE;

ITS

TRUTHS AND FALLACIES.

W. T. Nichols, M. D.

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MIND CURE;

ITS

TRUTHS AND FALLACIES,

FROM A

COMMON SENSE STANDPOINT.

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BY

W. T. NICHOLS, M. D.

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Chicago, Ill.
1886.

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By W. T. NICHOLS, M. D.

PREFACE.

This little work has been prompted with a view of placing in their *proper* light, "mind, faith, and other *so-called* miraculous cures." We have clearly pointed out *how*, *when*, and *why*, "mind, faith, etc.," can, in some cases, effect cures and *why* in other cases they *utterly* fail.

All things are the result of and subject to certain methods or laws. To insure health and happiness, all beings *must* place themselves in harmony with these laws; any attempt to violate them, *whether* it be done purposely, ignorantly, or accidentally, produces inharmony and consequent suffering.

This completely disposes of the favorite assertion of the "mind and faith cure" exponents, "that *all* suffering is the result *only* of sin," as the term *sin*, viewed from any possible standpoint, can hardly be sufficiently *elastic* to include the consequences of accidents, if indeed it can those of ignorance.

Between the visionary assertions of the "mind and faith cure" claimants and the sneers, doubts, and denials of the materialist, there is a large class of humanity who are always willing and ready to investigate any alleged newly-discovered truths if

clothed in an appropriate garment of *common sense*, but who utterly refuse to consider them at all while clothed in the grotesque masquerading garb of a *one-idea* enthusiasm. To all such this little work is respectfully dedicated by the author.

CHICAGO, February, 1886.

CHAPTER I.

MIND, WHAT IT IS.

The interesting subject of Mind Cure is one that has for some time past been engaging the thoughts and attention of a considerable number of intelligent people. But the idea of what mind is and how it can effect cures does not seem to be easily comprehended. One reason for this is, that the majority of writers on the subject have so sparingly interspersed a few golden grains of truth among such a formidable collection of senseless phraseology, that one needs a pilot well accustomed to seeking safe anchorage among broken rocks and winding streams, or he is liable to be dashed to pieces on the sharp crags of doubt, or have his individuality swallowed up by the treacherous quicksands that lie hidden just beneath the placid surface of shallow water. These writers, as a rule, display either a lamentable ignorance of the results of physiological and psychological research, or are purposely endeavoring to mislead their readers. In one sentence they pos-

itively assert that nothing exists but mind, and in the next admit that they can't tell and don't know what mind is. It is all things and yet an indefinable nothing. Surely this is transcendentalism beside itself.

At the other end of the line, tugging with all his might, stands the self-assertive Materialist, who is just as positive that nothing exists that he can't either analyze with his chemical reagents or bring within the limited field of vision of his little microscope.

Between all extremes there is a medium of truth, a great central rock of fact, toward which the tumultuous waves of error are constantly drifting. As they draw nearer and nearer, the less and less becomes their turbulent motion, until finally they unite in a deep, calm, peaceful rest.

Nothing in this world seems so difficult as for us to take a broad, comprehensive view of things in general. Could we do this, we should be better enabled to recognize and pluck the grains of truth that lie scattered among the accompanying sophistries of all writers and thinkers who devote all their energies toward the investigation of one particular subject.

It seems necessary for the discovery of unknown truths that certain persons should thus devote all their energies to the investigation of the one thing. But in doing this, they are subjected to the influence of the well-known physiological law, that a part develops in proportion as it acts. So by confining their activities to certain organs they become developed at the expense of the others, and an *enthusiast* is the result. He sees nothing, hears nothing, knows nothing, believes nothing, except the one thing dear to him. This, to him, is everything—the thing that is to revolutionize the world. This would do no particular harm were it confined to himself. But it is not. Enthusiasm, like some diseases, is catching. His unreflecting, sympathizing friends are generally the first to be brought under his ill-guided influence, and they soon become as enthusiastic as himself, and the disease, for it is a disease, commences to spread. It may develop into a regular conflagration, carrying everything before it, until finally it exhausts itself by over stimulation.

All this may have led to the discovery and recognition of a previously unknown truth, which is accepted and relegated to its proper

sphere by the more conservative and less excitable portion of the community. Had it not have been for the enthusiast, it might never have been recognized. But could he have discovered it and given it to the world without assuming so much of the "You-are-all-fools-and-I-am-the-only-smart-man" attitude, he would have done less injury. He would not have disturbed the equilibrium of so many unreflecting persons, and the truth would receive an earlier recognition by the reflecting ones. As an illustration: A few years ago it was not considered right and proper to use water in the treatment of fever, until some one discovered the fact that water was really curative (when used in a certain manner) in that disease. This they proved by curing several persons of fever with the use of no other remedies but water. This was enough to throw them out of balance, and they at once concluded and asserted that all physicians were fools, and that water, because it had cured fevers, would cure everything. Their enthusiasm carried the people by storm, and the disease spread over the country like wildfire, and it took a long time for the water to put it out. Where the condition of the patient was such

that water was indicated, they cured, and where it was not, they used it just the same, and either killed or made their patients worse. The writer of this once, while suffering from a severe attack of fever and ague, was, while in the cold stage, rolled in cold, wet sheets, and compelled to lie there for an hour, under the direction of one of these zealous disciples. It took months of careful treatment before he recovered from the effects of this lamentable misapplication of a useful remedy.

In order to understand how mind can kill or cure, we must learn something of what it is, and how it acts, and what it acts through. To do this we must commence our investigations with the physiologist away down at the base of physical structure, and we here learn that all organic life results from an aggregation of protoplasmic cells. We analyze these cells, and we find they are composed of a number of molecules blended together. These we break up, and find the original elements that compose them. There have been discovered about sixty-five different substances in nature, which are called the primitive elements. These elements possess the power of inherent motion, that is, they can and

do vibrate or move from place to place. They do not all move at the same rates. The finer ones move much more rapidly than the grosser ones. These elements don't like to stay alone; they are constantly seeking other elements with which to unite. When they do unite they are called molecules. A molecule can be composed of two, or a dozen, or more of these elements. These may stay united until they meet some other atom or molecule which is able, by its superior power, to break up the first molecule and steal or appropriate one or more of its atoms. It in its turn may meet others more powerful than itself, and may be broken up by them.

An aggregation of these molecules, we have said, formed cells, and these cells aggregate and assume certain forms of organic life. After having existed as a part of one organism for awhile, these molecules, by coming in contact with, and being influenced by one another,—that is, the changes and interchanges that are constantly taking place between them,—increase their complexity and combining power, so that they are capable of uniting to form some future organism of a higher type of structure. This

is the law of organization—that is, it is the method by which nature produces various living organisms.

This view is generally accepted by nearly all the thinkers of the present day. But it is also the rock upon which the Materialist and the Deist are wrecked. The Materialist asserts that all beings are the result of the aggregation of molecules, and that the power to determine the kind of form exists in the molecules. The Deist admits the method, but denies that the organizing power exists in the molecule, and positively asserts that they are compelled to assume their particular forms by some great, intelligent, directing and governing power, whom they call God. But however this may be, it is the method that at the present we more particularly wish to investigate.

The Materialist takes the discovered elements and says: Here is all there is in existence; here is all there is in man. We have dissected him, and analyzed him, and subjected him to our most powerful microscopes, and this is all we find; therefore this life is the end of man. He has no such thing as actual mind or spirit. It is simply the result of the activities of these

few elements. He challenges the Deist to prove what mind, or spirit, is, and what God is. The Deist answers he knows that they do exist, but can't satisfactorily explain the why or wherefore. So that, measured from the standpoint of the demonstrable, the Materialist seems to have the best of the argument. But from the standpoint of philosophy he has a less easy task. He is here confronted with questions which he finds difficult to answer. For instance, we ask him: What is light, what is heat, what is electricity? They are not composed of your vaunted elements! Well, no, says he, but then they must be some other elements. Aha! sir, this is where we wanted you. So then you admit that there may be in existence some elements that are too fine and too rapid in their movements for you to grasp and hold under the object-glass of your microscope, do you? Well, yes, I must admit that such seems to be the case. And now, sir, if we have good evidence that there are some other elements in existence whose nature you can not determine, what right have you to say how many there are, or to what degree of fineness they may attain, or what degree of power the finer ones are capable

of manifesting? We have evidence that the finer they are the greater their power, and the more rapid their movements, as is manifested in light and electricity. And now, sir, further, if, as you admit, the elements you can analyze can by a power inherent within themselves organize a form,—a physical body,—reasoning from analogy, by what authority can you assert that the finer elements can not organize by a power inherent within themselves and also form a body either within or without a physical organism, so fine that you can neither see nor analyze it?

In an argument with a well-known Materialist a short time ago we presented the matter in a manner similar to this. It completely staggered him. A new light seemed to dawn upon him, and he frankly admitted that he had never before thought of it in that light. He stated further that he had read a number of the best works on theology and materialism, and was a constant visitor at lecture halls, but that we had told him more in ten minutes to convince him of the possibility of a continued existence than anything else had done he had ever before heard or read.

We think we make a statement entirely in accordance with logical reasoning when we assert that mind, or spirit, can't be nothing, or made of nothing, any more than the body can, and that it can not receive a finite individuality without assuming an organized form any more than a conglomeration of protoplasmic cells can constitute a physical body until they have been arranged in the order necessary to assume that form.

We have proven beyond doubt that infinitely finer elements do exist than those that have received names and are called the primitive elements. The elements that compose heat, light, and electricity are among the most active and powerful force-producers.

That there are infinitely finer ones still we have the best of reasons for asserting, because mind and thought, being so much more subtle and powerful, and their rate of speed so infinitely more rapid, must, as a logical sequence, be constructed of elements infinitely finer. It takes hundreds of years for even light to reach us from some of the fixed stars, but the same second that it does so our thoughts can be transferred to the star.

From the evidence already offered, and from still more which we shall presently offer on the subject, in speaking of the Infinite, we have assumed that mind, or spirit, as it exists in us, is an organized form, composed of the finest existent elements, in the same manner as the physical body is composed of the grosser elements. Some of our readers may here ask: Why then the necessity of a physical body at all?

We answer that the elements which constitute mind, or spirit, are so fine, and their movements, or vibratory rates, are so rapid, that they can not remain quiescent long enough to organize or assume a particular form only by uniting with the grosser ones, thus increasing the quality and complexity of the grosser elements and gaining sufficient stability themselves to construct a form, and a compound structure is the result, which we call man.

As an illustration, we will take an egg. It consists of a protecting shell and membrane externally, and internally an admixture of various elements, which, under certain conditions, are capable of organizing to form a chicken, although it at present bears not the slightest resemblance to one. Should we break the shell

or membrane and withdraw a portion of the contents, or place it in too cool a place, or subject it to long-continued atmospheric influences, it could never be converted into a chicken. But by placing it in a certain temperature for a certain length of time, various and complicated molecular changes gradually take place among the internal mass, until finally they succeed in forming an organism which we call a chicken. It is now able to withstand the action of external influences, and comes out from its protecting covering, and seeks in food and air the elements for its continued development.

In a similar manner the mind, or spirit, ater having acquired the ability to organize itself through the association and protection of the physical form, finally emerges from it, and is enabled to maintain an independent existence, and to continue its growth and development. They are both the methods by which the Infinite produces these particular results.

It is believed and asserted by minds who are disposed to take a broad and philosophical view of things in general that the sum total of all the finer existent elements constitutes the Being of the Infinite, whose form is the form

of the Universe, and that all the higher forms of energy and motion are the result of changes and interchanges which are constantly taking place among the constituent elements of His Being; that these movements and changes are the result of a part of His mental operations. In other words, when this vast Being thinks or wills, He does so by virtue of some changes which take place in some part of the constituents of His Being. We are buds, or offshoots, from this universal consciousness, and exist only as a result of His existence. Our finite minds act through and by the same methods—in other words we are in correlation to this, our existent cause. Whether or not this is the correct view of so vast a question, each must decide for himself. It is certainly in accordance with the law of correlation which we find existing between the special organs and their immediate causes—as, for instance, the organ of vision, which is developed by the action of the infinitely minute particles of matter whose high vibratory rates result in light. The one is always an accompaniment of the other, unless interfered with or modified by some other antagonistic forces. The mole, which spends much of its time beneath the surface of

the earth, has but poorly developed eyes, because the action of light upon them is feeble and limited. Fish are found in the waters of dark caverns which are totally devoid of eyes, because light, the greatest causative element in their production, is totally excluded. This view of the Creator is in harmony with the foundation of all religious principles,—viz., the belief in the existence of some power vastly superior to man. This universal belief we assert is positive evidence of the existence of some such power. To substantiate this we will further assert that the mind of man can conceive of no primitive object that does not actually exist, because consciousness of the existence of an object must be the result of the activities of that object upon the organ that perceives it. For it is the very existence of the object that can alone make its own impression upon the mind of facts regarding its existence. In other words, one can think of nothing, imagine nothing, dream of nothing, that is not an actuality, or that he has not called into being by breaking up things that are actualities and constructing an imaginary one with their fragments.

Analyze any possible thing you can imagine

or dream, and you will find that it is constructed of the fragments or portions of objects or things with an actual existence that have been stamped on the tablets of your memory in the past as absolute facts. As there could have been no facts regarding a Supreme Power without the existence of such a power, we offer the very ability of man to formulate a conception of such a power as proof of its existence.

The Materialist may here object and state that this is fallacious reasoning, because his denial of the existence of a Supreme Mind is as good evidence that there is none as our assertion that there is. There is really no similarity between the cases. A man can deny anything he pleases, whether or not he believes it. He may even disbelieve it, because some part of his organic apparatus may not be sufficiently perfect to respond to its naturally correlated cause. We do not state that an object can not exist without being cognized by the mind, but that man can not cognize a primitive object that does not exist.

There may be many reasons why man can not perceive the existence of even so powerfu an object as the sun. The eye in its normally

developed condition is enabled through the sensitive nerves in the retina to respond to the fine, rapidly-vibrating particles of matter that constitute light, and through the optic nerve to transmit those vibrations back to the organ of consciousness. But if the eye be not perfectly developed, or if it has been injured, it may be unable to respond to the action of light at all. But would that detract one ray from the sum total of light?

Some who are not Materialists may object to this idea of the Deity as being too material, thinking that this conception of Him is not as spiritual as they have heretofore regarded Him. So we will repeat our statement that He is the embodiment of all the finest existent elements. To insist that spirit is other than this is to assert that it is constituted of nothing, and would therefore be nothing.

Others may ask if the moral part of man's nature is in correlation with the Divine mind, as is the eye with light, why are there so many different opinions on religious subjects? We answer that man is yet in his infantile stage of existence. He is, as it were, a bundle of different organs, each one in correlation with a par-

ticular force that is acting upon it to develop it. Those organs that are more nearly associated with the lower regions of this dual physical and mental existence are, from surrounding influences, more likely to claim the greater share of his thought and attention, and under the recognized law that a part develops in proportion as it acts, because it responds more readily to the forces that are acting upon it, the lower regions of his nature become developed at the expense of the higher. These for the time being absorb nearly all his thoughts; they control his ideas and actions. The organs in which are planted the little germs of moral and spiritual life are so weak and undeveloped that they can scarcely formulate an idea that is not colored and warped by the dominant inferior organs. Their growth being thus retarded, and their individuality held in abeyance by the selfish propensities, their life and activity becomes bound within the narrow limits of creeds, dogma, bigotry, and prejudice.

Though one may be sufficiently developed in the higher regions of his nature to perceive the existence of a higher power acting upon and through him, yet he might not fully com-

prehend its nature, form, or attributes, or the methods by which it produces its results. As an example, all who have perfect eyes know and feel that the sun exists, but not all could give an intelligent description of its properties and methods of action.

From this interpretation of the nature and existence of the Deity, we can more readily understand some of the highest principles of truth enunciated in biblical teachings: "That God is everywhere;" "That we live in the Father and He in us," which is literally true, if the universally present life principle constitutes His life and being. We, being a part of that principle, are indeed His veritable children, made mentally after His own image, and differing only in degree.

CHAPTER II.

HOW MIND MANIFESTS ITSELF THROUGH THE BODY.

We will now investigate the methods by which mind manifests itself in and through the physical body. In order to do this it will be better to take a brief survey of its structure and physiological actions.

In the first place we find a bony framework called the osseous system. This presents but a rough outline of the man. We next find the muscular system, more complicated, more plastic, and a still nearer approach to the complete human form. Next comes the circulatory system. This is so thickly ramified throughout the body that we can not insert a needle without piercing some part of its structure. Then comes the most important and complicated part of all—the nervous system. This is the birthplace and home of the mind while associated with the physical body. It consists of the brain, spinal cord, and the vast net-work of nerves proceeding from these and distributed through every part of the

body. So close together are their terminal points, and so sensitive are they, that the surface can not be touched by even a hair without some nerve being cognizant of it. Were we to remove this nervous system from the rest of the body in all its completeness, it would represent an exact counterpart of the body in its entirety, so that one would readily recognize the person of whom it formed a part.

This nervous system is divided by physiologists into two grand divisions. One consists of the brain, the spinal cord, and all the nerves proceeding from them that are distributed to those muscles that are under the control of the will. This they call the voluntary nervous system. It is the home of the conscious mind, and is called by exponents of the mind cure the immortal mind, or conscious mind. The other division of the nervous system is distributed to all those organs over which the will has, ordinarily, no, or but little, control. These are called by physiologists the nerves of organic life, or the involuntary nervous system. The exponents of the mind cure call them, or that part of the life forces that act through them, the mortal mind, or unconscious mind. Hereafter we shall use

these terms interchangeably. These nerves are distributed to the stomach, liver, heart, lungs, blood-vessels, etc., and supply the force that keeps all these organs in normal activity.

To impress these distinctions on the mind, we will illustrate. We will take some coffee berries, roast and grind them. We now take the coffee and place it, together with water, in a suitable urn, boil it, pour it into a cup, and drink it. We do all this through an act of the will, or conscious mind, acting through the voluntary nervous system. Having drank it, it immediately passes beyond our direct control, and is relegated to the control of the involuntary nervous system, or unconscious mind. Through the action of this department of mind it is made to undergo certain changes. It is then discharged from the stomach into the circulation, and is disposed of as the unconscious mind sees fit,—or rather, we should say, in the best way it can.

Both of these systems of nerves are divided into two distinct classes—viz., those of sensation and those of motion. Voiceless messages are sent by the nerves of sensation to the brain by the vibration of the elements in the nerves.

Force or motion is transmitted from the brain or mind to any part of the body that requires it. As an illustration: We touch our finger to a hot stove. The sensory nerves send a message for help, and the mind, by causing certain molecular movements in the brain, liberates a certain amount of nervous force. This force is transmitted down the motor nerves to the muscles of the hand and arm, which causes the muscles to contract, and we are enabled to immediately withdraw our hand from the stove. Or, we wish to take up a book, and the will, by the same method, sends down its servant, the nervous force, and we take it up. If the nerve was severed, or softened by disease, or pressed upon by a bony tumor, or was congested and badly swollen, the will, or mind, would be unable to transmit the force through the nerve at all. This condition would be called paralysis. So paralysis may result from different causes. The unconscious mind generally performs its various duties without any direction from the will. It seems to work automatically, and to be, to a certain extent, self-governing. It compels the food we eat and the air we breathe, after being received into their respective organs, to under-

go certain vito-chemical changes, after which, by its action, they are conducted to the blood-vessels, over which, also, it has control; diminishing, for the time being, those vessels that supply organs that are not active, and therefore do not need much of the nutrition contained in the blood. But it increases the size of those vessels that supply organs that are specially active and need an increased supply of nutriment. It also has charge of those organs whose duty it is to transport out of the system all the worn-out and broken-down tissue which has been displaced by the deposition of new elements in the form of nutrition. It also supplies the brain and conscious mind with the nutriment or elements that are constantly required to take the place of those whose force has been exhausted by their activities, for we can neither think nor act without molecular changes taking place in the cells that constitute both brain and mind.

The unconscious mind is the builder, repairer, and general servant of the whole system, manufacturing not only the force that is needed for present use, but storing up large amounts of

reserve force for use in an emergency, either for itself or for its master, the conscious mind.

These two departments of mind may be likened to a hive of bees. The conscious mind is the queen, who is fed, cherished, and housed by the large band of workers and providers, which, like the mortal mind, are not only providing a sufficiency for the present, but are accumulating stores for future emergencies. Both the working bees and the unconscious mind seem to be purely unselfish. All their energies are directed to securing the well-being and happiness of their superiors. Nor can they even exist in their present condition without the presence of these superiors. Should the queen bee leave the hive, the workers also leave. Should the conscious mind leave the body, the unconscious mind immediately ceases its operations, and the other forces of nature gradually disintegrate its form, so that the materials can be used to construct other forms, in a similar manner that one would displace an old building, brick by brick, to be used in the construction of another.

The unconscious mind, we have shown, furnishes force not only for the immediate use of the conscious mind, but also a reserve fund.

This it does cheerfully and willingly up to the limit of its ability. But if we, as is too often the case, are too prodigal in the expenditure of these forces, we finally exhaust the reserve fund, and use up the forces as rapidly as the unconscious mind can supply them. We sometimes even go beyond this. We increase our demands to such an extent that our generous, overworked involuntary nervous system has to rob itself to supply the voluntary. This it may continue to do until some part of its structure, as the stomach, or liver, or kidneys, have not strength enough left to perform their part of the work properly. This temporarily disarranges the whole system, as the breaking of a small cog in the wheel of a watch will prevent its keeping correct time.

Mind, while associated with the body, receives its impressions of surrounding objects through what are termed the five senses,—viz., seeing, hearing, smelling, tasting, and feeling. Now, in reality, there is but one sense,—viz., feeling, or perception—and the reason there are five ways of perceiving the various objects around us is because those objects differ in their constituents, —that is, the elements that compose some ob-

jects are grosser than those that compose others. We perceive all objects by some effect they produce on our mind through the nerves. In order for an object to produce an effect through a nerve, the nerve must contain elements similar to those that constitute the object, or, in other words, must be in correlation with it. All elements, more or less, vibrate, and this whether they are a constituent of an object or not. The finer the elements the more rapidly they vibrate.

The eyes, nose, mouth, ear, and the whole surface of the body are plentifully supplied with sensitive nerves. These are the feelers and reporters of the mind. The elements that compose the nerves in the eye are very much finer than the elements in the nerves of the skin, because the very fine particles of matter that constitute light can transmit their vibrations to the fine elements in the nerves of the eye, but could not cause the grosser elements in the nerves of the skin to vibrate at all. These fine, vibratory particles of matter, called light, proceeding from any object toward which the eye is turned, come in contact with the delicate nerve terminations in the retina of the eye, causing the nerve

elements to vibrate, and by a rapid movement of their elements convey the feeling, or vibrations, through the optic nerve, back to the brain and mind; and the mind, by certain operations within itself, feels or determines the form and color of the object. In a similar manner odors from flowers are fine, delicate particles of matter, which, by coming in contact with the terminations of the olfactory nerves in the nose, set their elements to vibrating, and these are conveyed back to and perceived by the mind as were the others. Sound is the vibration of coarser particles of matter, called air. These vibrations strike against the tympanum or drum of the ear, and set it in motion, or to vibrating. These vibrations are conveyed back to the mind by the auditory nerve. The mind feels them and decides from their kind and intensity what produces them. In the same way with tasting or touching, each object produces its own number and quality of vibrations, which are conveyed to the mind and their qualities determined.

CHAPTER III.

DISEASES AND GENERAL REMEDIES.

We will now briefly notice those conditions, or changes, that take place quite frequently in the system, called diseases, together with some of their causes and some general remedies or preventives. Disease is some abnormal action. It is the opposite of ease or well-being, which is normal action. Disease may be the result of a large variety of causes. The organic life, or unconscious mind, may become embarrassed from a lack of suitable material for the elaboration of the various cells necessary to construct each particular organ, or its surroundings may not be favorable, or minute animalculæ may invade its laboratory, and by their movement and voracious appetites destroy its most complex cellular structure, or the conscious mind may dissipate the forces necessary for its integrity. Any of these and numerous other causes may combine to produce an abnormal condition.

Diseases are divided into two great classes—

organic and functional. In organic diseases some part of an organ, as the lungs, or liver, or the mucous membrane of the stomach, is partially destroyed; that is, some of the proper cells have been broken up and cavities result, or other cells have formed structures that are foreign to that location. This may take place wholly or in part only. Functional diseases are by far the most numerous, and are caused in the first place by an inharmonious distribution of life or nerve force; that is, the force that has been generated by the mortal mind and stored up for use is either exhausted or exists in excess in some parts and is deficient in others. The unconscious mind has lost control of its own agent, in the same way as we lose control of fire when we once let it out of the stove into the room. It is sometimes very difficult to replace it in the stove. If you don't believe this, try it. There are a very large number of people who are suffering from this inharmonious distribution of vital force. It may be productive of all kinds of bad feelings, from a pain in the big toe to a delirious fever. People have been known to lay in bed for years from this cause, believing they had some terrible organic disease, when in

reality they had nothing of the kind. It is in this class of cases we frequently hear of such so-called miraculous cures. The fact that one can suffer so much without any actual disease is not generally understood, most people thinking that the amount of actual disease must be in proportion to the amount of suffering. This is an error, as you will understand from the fact that should you tightly grasp with a pair of nippers a small healthy nerve it will produce the most excruciating pain. There is no actual disease, but the pain is produced by interfering with the distribution of nerve force through the nerve. These conditions can be removed by restoring the equilibrium of the nerve force, though this is not always readily done, as the forces, after becoming accustomed to passing in any particular direction, whether that direction be a right or a wrong one, have a tendency to continue in that direction, because they can do so more easily.

In organic diseases, or where there is actual destruction of tissue, restoration, if at all, can be made only slowly, as it must be replaced molecule by molecule, cell by cell. There are no instantaneous cures made of these diseases,

not even by mind, faith, or prayer, for the Creator himself works by certain methods, and cell by cell is the method in this condition.

Now a word about remedies in general. The popular idea of these is just as confused as it is about diseased conditions. People, as a rule, fail to recognize the fact that constitutions differ, and that a person having a certain disease is in an entirely different condition during the different stages of that disease and requires entirely different remedies. Mr. Jones, who is a weak, nervous man, is sick, and Brown, who is the opposite, takes large doses of drugs, and recommends the same to Jones, and if Jones does not know any better he takes them and gets worse. Tomkins has congestion of the brain, and Smith, who was cured of a fever by cold water, advises Mrs. Tomkins to try it on her husband. She does, and Tomkins is converted into an angel before the next day. Jenks has a friend who has been cured of cramps or nervous debility by faith, mind, or prayer cure, and he straightway prescribes these remedies to Young, who has a fractured arm, or to Blinks, who has a wooden leg. Other persons utterly refuse to take medicines of any kind. If you were to

prescribe a simple salt of soda they would exclaim in horror that it was a poisonous drug, yet at the same time they are taking it at each meal in considerable quantities as chloride of sodium, or common salt, and would declare they could not eat their meals without it. The truth of the matter is that each and all of these, and numerous other remedies, produce a good effect, providing that they are indicated by the condition of the patient. Some remedies are given to supply a deficiency in the system of the particular element they contain. All true foods also act in this way. Others are given to unite with certain injurious foreign elements that have found their way into the system, and by thus uniting with them a new molecule is formed that is not injurious, as in poisoning by acids we give alkalies, and *vice versa*. To assert that there is never an excess or deficiency of some particular element in the system, and that it is not proper to supply the right kind at the right time, is equal to asserting that the system can not be in a condition to require food, for all food contains more or less of similar elements as do the majority of true remedies, and is in reality just as much a remedy. Could we always find

and use the kinds of food that contained the required elements in the right proportions, it would be unnecessary to supply them in so-called remedies, for it is the necessary elements that the unconscious mind needs to weave its various cell fabrics, and it cares not by what name they are called.

The foregoing remarks apply to remedies containing elements necessary for actual cell formation. We will now consider another and entirely different class of remedies. These do not of themselves necessarily contain any of the elements necessary for cell formation, but they possess the power of increasing or decreasing the quantity of nerve force in a certain part. They do this by their action on the involuntary nerves, or those nerves through which the unconscious mind acts. From some cause it may not be sending a sufficient quantity of nerve force to the stomach, and we take a remedy that irritates the nerves that supply that organ, and they, or the unconscious mind, feeling they are being hurt, telegraph for help, and down comes some of the reserve nervous force, which, by its presence, increases the activity of the various little glands of the stomach, causing an

outpouring of gastric juice, and the result is a better and quicker digestion. Had we given a considerable quantity of the remedy, the sensory nerves would have called for help more vigorously, and still more reserve force would have been sent. This would have caused such intense activity in the glands and muscles of the stomach, that the muscles would contract and so diminish the size of the stomach that its contents would be forced out. This is the method adopted by unconscious mind when trying to get rid of poisonous substances. This is why vomiting is always an accompaniment of a case of poisoning. This is also the manner in which a so-called emetic produces vomiting. Unconscious mind always tries to protect itself by getting rid of the offending substance, but it does not always succeed, as some poisons destroy tissue the second they touch it, and before mortal mind can come to the rescue.

We will now take a case where from some cause there is present at one particular place too large an amount of nerve force. We now give a remedy that for the time being partially paralyzes the nerve terminations, so that the force cannot pass so rapidly. Or, in some cases,

if the organ be deep-seated, we irritate the nerves in the skin directly over the organ, as with mustard, and the force rushes from the internal organ to the surface and is thus more nearly equalized. A brisk rubbing over the part with the hand sometimes equalizes the forces. These are only a few examples of the many methods used to equalize the distribution of the nerve forces when the unconscious mind needs assistance. To select the best method is the test of the true healer.

Surgical treatment may be illustrated by the following: A heavily-laden branch of a fruit tree breaks on its upper side, at its junction with the trunk. One end lies on the ground, and the other is attached to its parent stem by its under side only. If permitted to lie here it will die for lack of nutriment. We lift it up to its former position and place under it a huge prop to retain it there. We now take some wax and resin, and carefully fill the crack, to keep out the air and to prevent the escape of its sap or vital fluid. Around this we wind a strip of strong fabric, and cover the whole with a coat of tar, to protect it from the rain and air. In a year or less the fracture is united, and the

limb is as strong and healthy as ever. How did this all happen? There was no virtue in the prop, or the wax, resin, tar, or fabric. These were simply the aids applied by the conscious mind that enabled the vital force, or mortal mind, within the tree to supply the elements, through the sap, necessary to repair the fracture. What we have done for the tree is all the surgeon can do for his patient, excepting to see that he has suitable nutriment and surroundings. He can not make a single one of the many cells necessary to repair the fracture. This has to be done by the formative power or unconscious mind. Conscious mind, by directing its own forces to the part, may hasten the formation of new cells, but it can only do so through the same process as would have taken place without it. It can not produce that effect by any new or different process of its own. The assertion by so-called metaphysicians that it can, either in this or any other operation of nature, is one of their most glaring fallacies.

Another very important aid in the treatment of various diseases is massage. This consists of pinching, rubbing, and spatting the body from head to feet when the disturbance is general.

When it is located in any particular organ, local treatment may be preferable. This method of treatment produces good effects in several different ways. In an irritable or inflamed part very light, soft passes, by transmitting their own vibratory rates, change the rates of vibration in the sensory nerves, which cause painful sensations. This is on the principle that if you set two tightly stretched strings to vibrating at different rates, presently, from their mutual influence, they will vibrate in harmony. In congestive conditions of the system where there is a lack of vital force, vigorous massage arouses all the little terminal nerve points into activity, and hastens the performance of all the vital activities. The blood flows more rapidly, and the excretory system is stimulated to hasten the conduction of all worn-out tissue from the body. This is one method of applying so-called magnetism. A massage or magnetic treatment may be, and generally is, combined, although the one who uses either name may discredit the benefit of the other. Magnetism may be used without massage and in connection with the mind cure, though here again the one who adopts one name may discredit the other. In reality they are

both of a similar nature—that is, both produce their effects by directing forces to a part. In the case of magnetism only, the force is of a lower order—that is, it is more nearly physical, while the other is more nearly mental, and therefore higher. Should it be the particular kind of physical force contained in magnetism that the system of the patient needs, that mode of treatment will be the most beneficial. If the higher mental forces are most needed, mental treatment will do the most good. As a general thing both the so-called metaphysician and magnetist, use these combined forces, though neither of them may sufficiently understand the subject to know whether they do or not, because both of these forces are constantly, though silently and imperceptibly, passing from all thinking beings, and can be directed to others, sometimes even without any particular conscious effort.

CHAPTER IV.

MENTAL CONDITIONS AND MENTAL REMEDIES.

Having noticed in the preceding chapters how remedies in general effect changes in cell structure, and in inducing an equal distribution of nerve force, we shall now state that the conscious mind, or the highest expression of mind in man, can of its own volition induce upon itself and also to a very great extent upon its lower expression, or unconscious mind, different states, feelings, and conditions. It can and does, by its various thoughts, induce upon itself and others happiness and well being, or unhappiness and misery. To understand how this is possible, we must bear in mind that it has been said that mind has an actual personality; that it has form, size, and different organs, similar to the body, but of infinitely finer texture, and that it receives its nutriment through the aid of the unconscious mind, which absorbs, prepares and stores up for future use the elements it requires. When mind thinks, certain subtle

changes take place in the arrangement of its molecular constituents—that is, some atoms pass off, and others rush in to take their places. These atoms passing off are on their way somewhere to find other atoms with which to unite. This act of changing places by the atoms constitutes force, and this is true whether the atoms are the finer ones that constitute mind, or the grosser ones that constitute so-called matter. But the finer the atom, the more rapid its movements in changing places, and the greater the energy or force. This is the reason that the forces manifested by light and electricity are so rapid and energetic in their action. It is also the reason why those of mind are still more rapid, as the elements that constitute it are infinitely finer than those that constitute light or electricity. Now, if we think too much or too continually on any one subject, these molecular changes take place so rapidly that the mind soon exhausts all the reserve forces. Should we still continue this excessive thinking, we should either rob the involuntary nerves of their force, and thus induce inharmonious action in some part of that system, or we should continue the destruction of the molecules of the mind, and, having no others

on hand with which to rebuild, the equilibrium between the various organs of the mind is disturbed, and inharmonious action is the result, which may end in so-called insanity. This is one way in which mind can kill. An unhappy, fretful disposition is another great source of inducing inharmony, whether from real or imaginary causes. These unhappy conditions of the mind sometimes so exhaust the involuntary system that some particular organ breaks down, and then the process of preparing the mental food is interfered with. The mind is then in a condition out of which it is more difficult to rescue it than before. All kinds of dissipation or overwork, either of mind or body, by exhausting the forces, will sooner or later result in an inharmonious condition. There are some other ways in which mind can kill, and very quickly, too. Fright has been known to kill a large number of persons, and in many different ways.

This is caused by too much force rushing to one point, or from its sudden arrest, as in the respiratory and cardiac centres. Take, as an instance, the Russian criminal on whom an experiment was made some time ago. He was securely strapped on his back, his eyes

bandaged, and his arm bared. He was then slightly pricked with a needle, and warm water allowed to trickle from his arm to a pail on the floor, the physicians at the same time passing remarks among themselves as to the quantity of blood that had passed, and predicting audibly that he would be dead in a certain number of minutes. He died, without six drops of blood having passed from him. The minds of the physicians acting on his had, through his fear, paralyzed the vital forces that kept the heart in action. This is but one of many cases. For a number of persons successively to tell a sensitive person how bad he looks will presently have a similar effect, and if not actually kill him will cause him to be sick. To tell a delicate lady who may be eating ice cream that she has swallowed a fly or spider will, if she believes you, cause her to vomit. You ask how is this done? By the force set into activity by your mind, which activity is conveyed to hers, and motion is induced among the molecules of her mind and brain, which by her thought being directed to the stomach, act on the motor nerves of that organ and cause its muscles to contract, and by diminishing its size force out its contents.

Cures are effected by the mind upon itself and its associate body, and also upon those of others in various ways. Sometimes almost instantaneously, and at other times more slowly. All cases that are cured instantaneously are those dependent upon an unequal distribution of vital force without organic disease. As we have described elsewhere, some of these conditions, though, as a rule, not serious, may cause great suffering, the patients and their friends sometimes believing that they are caused by organic disease, when in reality it is nothing more than the inability of the nerve force to pass or act through a particular nerve or group of nerves. It may be but a very slight obstruction, but still too great for the amount of force at that point to overcome or break through. These cases are sometimes cured by a slightly increased amount of force being directed to the part, as by some positive person directing his forces upon the patient, at the same time asserting in a positive manner that "You are all right now, get up and walk," which in some cases he proceeds to do at once. Fright has cured a number of persons in a similar way, as in the case of a lady who had been bed-ridden for a number of years.

The house caught fire, and the excitement called the latent forces into activity, and she jumped up and ran away. The majority of cases can not be cured thus quickly; they need a more frequent application or direction of power to break down the barrier. For a person to think he can not do a certain thing, prevents him from making an effort to send the forces in the direction that would enable him to do it.

To be a little more specific as to the method of producing cures by the action of the mind, we will notice some particular conditions and the method of applying the remedy. In a case of irritation, or even inflammation, of any part, as of the mucous membrane of the stomach, for instance, there is a well marked inequality of the distribution of the life forces. It exists in an excessive degree in the stomach, and produces considerable pain. The pain is caused by the increased quantity of blood that has followed the nerve force, and which, by distending the little blood-vessels, causes them to make pressure on the fine sensory nerves. They, not understanding the nature of the difficulty, telegraph for help, the same as they did when the drug called an emetic

was taken, which was explained in a preceding chapter. Unconscious mind, not knowing the cause of the summons for help, sends down the motor force, and this, in the present condition, further increases the already existing difficulty. This is one of the conditions in which the unconscious mind becomes confused. Conscious mind must now come to the rescue, and either by some of the aids or remedies of which we have before spoken, or by its own personal influence, or both, must endeavor to change the existing condition. It can, if it knows how, either increase or decrease the existing difficulty. If it has not learned how, it is much more likely to increase than to decrease it. The sensory department of unconscious mind has asserted that it is being injured or hurt, and this has caused the other department to send down motor force. Now, if conscious mind also says or thinks, Yes, that's a fact, you, or we, are being hurt; oh, my! what shall we do, etc., the difficulty is increased, because thought liberates force, and thinking of the stomach directs the force to it. There being too much there already, this extra amount increases the pain and suffering. The more one thinks that it is painful,

the more painful it becomes, because thinking it is so helps to make it so. This accumulation of force can continue to increase until a portion of the organ is destroyed by the intensity of its action, or some of the nervous ganglia or centers may become exhausted, and the force sent to the part gradually diminished. In the latter case, if the organ has not been seriously damaged, the excitement gradually subsides and equilibrium is restored.

We will now see what the conscious mind should have done under the foregoing circumstances. When the unconscious mind telegraphed that it was being hurt, the conscious mind should have considered what was the cause of its suffering, and if it could not discover a removable cause, it should have concluded that it was only a slight disturbance of vital force, which, if left to itself, would soon be righted. It should have said, or thought,—(thought is mind talk)—Well, now, there is really nothing much the matter with you, and I can't have you bothering me about every little petty trouble you have; I have got my own business to attend to, and you will have to look out for yourself. If the conscious mind should make a

resolve similar to this, and resolutely act upon it, by engaging itself in thought upon an entirely different subject, it would tend to draw its forces from the stomach instead of directing them to it; and by refusing to recognize the complaints of the unconscious mind, it would the sooner tire of repeating them. By this method of procedure a great many diseases would be cut short, and a great deal of suffering spared.

This method could not be always adopted in treating one's self, and we want it distinctly understood that we do not belong to that class of one-idea enthusiasts who insist that it can. We recognize the fact that there can be so much pain and disturbance present as to render it impossible for a person to keep from thinking about it, much as one might desire to do so. Nor would it be wise in every case to do so, even if one could, because the pain, or cry for help, of the unconscious mind might be from some grave cause, which by a careful examination we could easily remove. As an example: A person might be standing with his back to the fire, and his hand might accidentally come in contact with the stove. The unconscious mind would at once send word that it was being hurt, and

if the conscious mind refused to heed its call, he would soon be minus a portion of his hand. But after having removed his hand from the stove, and applying a proper dressing, he can hasten the cure by paying no more attention to the possibly continued calls for aid in the way of pain. The unconscious mind does not know that you have removed your hand from the stove, and feeling something wrong, as it has been injured, it continues to complain. This can be understood to a certain extent by observing a child fall down and hurt itself. It cries, and the mother picks it up, kisses the place, and gives it some candy. This stops its crying, because its conscious mind is directed from the injury to the candy, and pays no more attention to the complaints of the unconscious mind, and it gets well. But suppose it was hurt a little more than before, and the unconscious mind made louder complaints, it would take a longer time for candy to quiet it, and as soon as the candy was eaten, if the pain or complaint continued, its conscious mind, having nothing to occupy its attention, would again be directed to the pain, which would increase it, and the child would again commence to cry. If it had been

hurt very severely, no amount of kissing or candy could have diverted its mind from the hurt, and it would have continued to cry until exhausted or relieved. If you accustom yourself to pay no attention to a slight degree of pain, you will gradually acquire the power to resist a more intense one.

Having noticed the methods by which mind can help and injure both itself and the body in those diseases known as irritative or inflammatory, or the conditions in which there is too much force directed to, or present in, any particular organ, we will now investigate the nature and causes of those opposite conditions, called congestions. These consist of a too slow circulation of blood in any particular organ. This, in its turn, is caused by too little nervous force being diverted to that particular part. Here we should do exactly the opposite to what we did in the preceding condition. We should direct our thought energetically to the particular organ, and thus cause an increased amount of force to be diverted in the required direction. An inactive liver, stomach, bowels, or cold feet, etc., can be greatly benefited in this way, and sometimes permanently cured.

The mind can act upon another for good or otherwise, in the same manner as it does on one's self. In order to understand how this is possible, you must thoroughly grasp the fact that thought is liberated force, which can, by an effort of the will, be directed to any particular object, and by coming in contact with a force similar to itself can increase the amount and energy of that force.

That mind force can be directed to any desired object has been practically demonstrated by the Society for Psychical Research, of London, England, the members of which are noted scientists. They select a person of a sensitive, nervous organization, whom they blindfold and seat at a table with pencil and paper in hand; behind him is placed a large black screen. They then take from another room any one of a number of persons, to whom they show an original drawing of some imaginary object they have just prepared. He is told to look at the drawing a few minutes, and he is then also blindfolded and told not to utter a sound until permission is given him. He is then led into the same room and placed on the opposite side of the screen from the sensitive person. Soon the sensitive person

begins to draw; when he has finished, the bandages are removed and the drawings compared. In some instances they are almost an exact reproduction of the originals; in other cases they bear a strong resemblance to them, showing that in the least successful cases a glimmering of the idea has been caught. This is indisputable evidence that thought is a force that can be directed to another mind without a word having been uttered by either.

A great many mental as well as nervous disorders are wholly dependent upon an unequal distribution of nerve or vital force in the brain substance. Some portions of the mind and brain may have been too active, and that very activity, by encouraging the forces to flow in its particular direction, if long continued, tends to overthrow the equilibrium of the whole. The centers governing the distribution of the forces become weakened and lose their controlling power, and the forces rush to whatever point there is least resistance. This is generally that part that has been in a long-continued, over-active condition. This new additional force excites the part to increased action, and insanity in one or other of its various

forms is the result. The increased activity of any organ that may have led to this condition may have been the result of various causes, among which are the following: Grief, anger, worry, overwork, excitement, fear, religious excitement, or any disease that tends to keep one's mind on himself, or from a general instability of the whole nervous system.

In regard to treating these conditions, if treatment is taken before insanity results, there is no reason why a speedy cure can not be effected, and in a large number of cases even after the mind has become deranged. As to the method, first learn the cause, and get the patient's thoughts away from it. This can be done sometimes by audible and sometimes by silent argument. You must direct your argument, and therefore the forces of your thought, to other organs, and thus endeavor to start them into activity, so that the patient's own forces may be gradually diverted from the seat of the difficulty. All other aids, such as changes to favorable surroundings, judicious nourishment, etc., must not be overlooked.

The old saying that an ounce of prevention is worth a pound of cure is as applicable from

a mental standpoint as in any other method of treatment. Remember that you represent the grandest, noblest production of the Creator. You have received a birth, and are receiving a development that is to continue away into the future ages. You can either aid or hinder this process of development. By studying nature's laws and methods you can learn to place yourself in harmony with them, and to recognize and shun all antagonistic associations. Everything you do that is in harmony with law adds so much to the cubic stature of your higher nature, and increases both your present and future well-being. You are a bundle of experiences, but it is only those that are founded on truths that constitute your real self. That part of your nature or experiences that are founded on error and misunderstanding, or result from conclusions formed by a superficial examination of results, instead of seeking a knowledge of methods and causes, can not continue to exist. But while it does, while you insist on clinging to error, the development of your true self is retarded, because the full comprehension of actualities can not be grasped by a mind befogged with error.

Conscious mind has not full and complete control over either itself or its physical body unless the conditions within and surrounding both are favorable.

Certain laws or methods have been adopted by the Infinite to produce certain results. These results may depend upon countless laws acting the one upon the other, each one a link in the chain of causation, yet each one necessary for the production of a perfect whole.

To produce a perfectly developed organism there are necessary certain locations and surroundings; the presence of certain things, and the absence of certain other things. It will develop rapidly and perfectly just in proportion to the compliance of these requirements, and imperfectly in an exact ratio to their non-compliance. As an illustration: In order to produce perfectly developed corn, the presence and absence of certain things are a prime necessity. The presence of a proper quality of soil, a certain degree of heat and moisture, and the absence of frost and other things that would injure and destroy it, such as cattle or other animals. Should we have too limited a supply of heat or moisture, an imperfectly developed crop is the result. Should

frost make its appearance in a slight degree, or cattle occasionally trample down the growing blades, even though the heat and moisture are present in sufficient quantities, we should still have but an imperfectly developed crop. Should heavy frosts prevail or the cattle be permitted to continue to trample down the tender blades, maturity would be absolutely impossible. Thus it is with conscious organic life, a knowledge of its various necessities and the wisdom to apply each in the relative proportion necessary for the perfection of both physical and spiritual development taxes the most liberal and investigating mind to its fullest extent.

It is necessary for one to constantly watch his thoughts and actions, and compare all conclusions he may have hastily formed on any subject with all other truths or facts he has or can acquire in all possible directions. This will enable him to discover at least some of the errors under which he has been laboring, and will stimulate him to seek for possible others; for one truth or fact fits some other that is in causative relation to it.

Don't spend all your time and all your energies in acquiring or endeavoring to acquire any

more of the comforts of the physical body than it can possibly have good use for while you are here, for you will not need them after you change your location.

But there are numerous other things you will need that you can just as well acquire here; the chief one is the development of your higher faculties. These constitute your actual self. You carry these with you wherever you go, and from them you cannot escape.

Remember that a part develops in an exact ratio to its action. If you insist on spending all your time, thought, and energies in acquiring the needs of the physical body, or, what is worse, in pandering to its perverted senses and passions, what opportunity has your mind proper to grow and expand? How will you feel when it is stripped of the mask behind which it now hides and is compelled to stand forth in all its poverty and littleness, shrinking into the veriest pigmy by the side of those whose higher natures are far on the road of eternal progression?

As a comparison, what would you take for the knowledge you have acquired during the past twenty years, providing you could never regain it, and had to associate with those whom you

now do? How humiliating would be your position, and how willingly you would give back whatever sum you had taken for it. Learn then to place yourself in harmony with the higher laws, and don't squander all your energies on the lower ones. What if Brown has got a better house or more land than you have. What are they? Only dirt, bricks, and lumber. They don't add one single mite to his real being; do not increase his mental stature as much as would the knowledge and acceptance of a single truth of which he is now ignorant.

If you have sorrows or troubles, don't think too much about them. Consider that if you can not prevent, help, or remove their causes, you can do nothing, and worry is not only useless, but the most exhausting of all mental conditions. If little things go wrong and tend to vex you, think that this is no reason why you should go wrong too. Cultivate pleasant thoughts by thinking of pleasant subjects, for like begets like. Try this faithfully even in the midst of some sudden storm of passion, and see how quickly it produces a calming effect. Hold the selfish propensities in subjection; help all others whom you can, either financially or with genu-

ine sympathy, as this helps you to place a lower estimate on the value and acquisition of perishable things, and a higher one on the imperishable. Be broad and liberal in your judgments of your fellows. Don't judge them all by your standard, or by that of any other person. Their temptations may have been greater, and their opportunities fewer than yours. They may have been associated and influenced by greater errors than you have been.

While speaking of error, we would like to say something of its causes, of which there seem to be three more prominent than all others. One is the determination of all one-idea enthusiasts to compel all other truths and facts to become subservient to the particular one they are advocating. Another is the general indisposition of the majority of people to think and carefully weigh all sides of any particular statement or assertion before forming their conclusions. Another is the tenacity with which these same persons hold to any ideas after having once accepted them, and the prejudice they have against anything with which they are not at present familiar. They act as though it is beneath their dignity to admit, even to themselves, the possibility of

ever having accepted and believed anything that was not perfectly true, and that it is equally impossible for any one else to have discovered the existence of any truth of which they did not already know. This is the feeling and disposition that has for thousands of years kept the world in mental darkness, and held in check the pioneers of civilization. No sooner did any one of them launch his tiny bark on the unknown sea of investigation than he was sternly ordered to steer back to the already well-explored shore, on the penalty of either death or social ostracism. Had it not been for those brave hearts who feared neither, who dares to think what might have been our condition at the present day? This cowardly disposition still lingers as a modifying element in many minds, although it manifests itself in a somewhat milder form, but it still so influences some that they can see nothing beyond the very narrow enclosure in which their shallow souls have been accustomed to roam, and they assure you with a smile of the most intense self-satisfaction that really, you know, they do not wish to know anything different.

Of all mental attitudes this is surely the

most pitiable for an individual to assume. It is a direct insult to the Creator they think, or pretend to think, they serve. It is equal to saying to the Infinite that there is nothing He has made but what they fully comprehend and know all about, and therefore do not need to waste their valuable time in useless investigations. Surely they can not have grasped the ideas intended to be conveyed in the parables of the foolish virgins and the unused talent of silver.

To all such we say: Come out of your own little, cramped shell of self-satisfaction; break it into a thousand fragments, so that it will be impossible for you to ever hide yourself there again! Come out into the great, grand, glorious universe! Gaze on the waving grassy fields; the blossoming trees! Go into the vast shady depths of the sighing forests! Gaze into the vaulted dome of the starry sky! Look at the multitudinous forms of animated life around you, and think, think that you have been a poor, blind idiot, and resolve that you will rend in pieces this pitiful mask of self-satisfied ignorance, and will endeavor to learn of the great teacher, nature, and her director, the Infinite. Climb to the highest peak of the mount-

ain, the outlines of whose base you could barely perceive from the barred windows of the dreary prison from which you have just emerged. All around you are the elements and essences necessary for the development of your higher nature. You stand in the realm of Infinitude itself, and have but to direct your soul in thought and desire toward it ere you feel it permeating your innermost life, for he who truly aspires can not fail to be inspired.

This universally present mental and spiritual essence may be compared to the inexhaustible resources of a mountain stream that is constantly flowing on, on, to the bosom of the ocean, from whence it came to the mountains in misty, rain-cloud form. The undeveloped condition of the higher regions of man's nature may be compared to thousands of acres of rich, although now unproductive, parched land, that lies stretched away for miles and miles on either side of this ever-flowing stream, but unable to absorb its refreshing waters. But supposing we now construct a number of broad, deep channels away out into the various parts of this parched, barren soil, and from these, running in every possible direction, we construct still others, sup-

plying the thirsty ground with all the pure, sparkling water it can possibly absorb, what a transformation quickly takes place. Under its permeating influence little germs of grass are encouraged to rear aloft their tender spire-like blades, and soon the brown earth is covered with beauteous waving verdure. Beautiful flowers spring up like magic, painting the scene with all the varied tints of rainbow colors, from the pure, spotless white of the virgin snowdrop, and the delicate ethereal tints of blue on the modest violet, which is unconsciously filling the surrounding atmosphere with its own sweetness, to the gorgeous array of beauteous colors that are with nature's skillful brush so lavishly painted on the opened leaves of the full-blown rose, the odorous exhalations of which, forming combinations with those of their more modest neighbors, produce a fragrance so indescribably sweet, yet so pungent, that one's olfactory nerves are stimulated to the highest possible degree of pleasurable sensation. The whole surrounding fields, bowers, and groves are soon teeming with insect and animal life. Gladness, peace, and harmony everywhere prevail. Beautiful birds flit lightly from bough

to bough, from tree to tree, from vale to grove; not simply birds with soft, downy feathers and gorgeously tinted plumage, but happy, joyous little beings, whose souls are attuned to the deep stirrings of the universal soul of music, and whose sweet voices are in accord with the everywhere prevailing harmony. Their every tone is expressive of that overflowing happiness that results from the consciousness of a harmonious existence. At early dawn, hardly ere the dark mists of night have begun their sullen retreat, they pour forth in low, clear, trilling tones their joyous greeting to the first glimmering ray of welcome light as it comes faintly quivering from its approaching orb, borne on the fleet wings of its ethereal messengers, and tremblingly diffuses itself through the fragrance-laden atmosphere, imparting to it an exquisite softness of tone, as by its radiating influence it gradually disperses the misty darkness. As the welcome orb of day rises higher and higher in its trackless path through universal space, flooding the world with its brilliancy, the volume of music increases, and there pours forth from myriads of little throats from glen and grove, loud, deep, clarion tones of gladness,

summoning all animated beings to arise and behold beauteous nature in her early garb of morning freshness. The delicately-tinted leaves are fluttering 'neath the gentle stirrings of the soft, balmy breezes, while the golden-tinted fruit dances a merry measure to the songs of the equally merry birds. The blushing rose, with its variegated tints, gracefully bows its morning greeting, the fragrant violet looks timidly up, as if it too longs to join in the general delight, but at the first rude stare of ardent old Sol it modestly droops its pale-blue tinted face toward the pearly dewdrops that hang pendant-like on the drooping leaves among which it hides. Sparkling dewdrops thickly stud the grassy sward, glittering and glistening 'neath the constantly increasing brilliancy of the sun's rays, and like pure diamonds reflect in bewilderingly rapid succession all the varied tints and colors of the rainbow, presenting a constantly changing scene of purple and golden light. The long, drooping grasses, as though envious of the admiration bestowed on their dependents, keep up a constant wave-like motion in a vain effort to dislodge them. As the heat of day increases, the breezes and the songs gradually cease. The

fluttering leaves and waving grasses become motionless. All animated beings are absorbing the life forces that are called into activity by the kindly rays of the king of day. As evening again approaches, and the first gray mists of the coming night silently take the place of old Sol's more brilliant rays, a feeling of calm content seems to pervade all nature. The brilliancy of the gorgeous flowers and fruits becomes softened, and their colors are reflected in more subdued and tender tones. Animated nature is less exuberant than at the early dawn of day. Here and there are heard a few warbling notes of some feathered songster, who, in low, sweet tones of love, is calling home his wandering mate. Others, determined not to be outdone, add note by note to the gradually increasing volume of sound, until, stimulated by each other's efforts, they finally all seem to unite in one grand good-night chorus. At first low, soft, gentle, thrilling tones of love come trembling on the tiny wavelets of translucent ether, flooding the delicately attuned ear with their liquid sweetness, and wooing the responsive soul into a state of delightful participation. Now sweet sounds of increasing volume and wondrous com-

binations of strange harmonious chords are echoed and re-echoed from tree to tree, from hill to vale, and grove to grotto, until every fibre of one's whole being thrills with delightful, inexpressible gladness by the inspiring power of this grand symphony. To say that this is the sum total of harmony but half expresses the rapturous sensation experienced. The whole soul is wrought up to its highest possible degree of perception and lofty contemplation while swaying, pulsating, and vibrating in harmony with this grand, unwritten, entrancing soul of music. The whole being becomes intoxicated with pleasurable emotion beyond expression, and seems to dwell in regions of supersensuous delight.

Thus, by directing our thoughts to the higher regions of our being, we open up avenues for the inflowing of the universally present elements, the Supreme essence that constitutes our spiritual and mental being, and links us to the Infinite mind. Through its permeating presence blossom forth the fair buds of promise, whose precious seeds lie hidden in the innermost recesses of our interior being, patiently awaiting the kindly influence of this subtle power to enable them to develop into a more complete

fruition of their wondrous possibilities, and a fuller realization of the happiness that results from an expanded and intensified consciousness. The higher the plane of conscious existence to which we can ascend, with a full comprehension of its increasing grandeur, and a calm contemplation of the many and varied new beauties that are profusely scattered around us, the more earnestly and longingly does our yearning, unsatisfied mind reach out in aspiration for a still higher point on the sublime mountain of Infinitude, whereon it can rest its soaring pinions, while still new beauties and glories are revealed to its wondering and admiring vision. These give birth to a desire for still greater growth and perfection, and thus the desire is ever onward and upward.

RECAPITULATION.

Mind can, by the direction of the will, effect certain limited changes in the body in several ways. First, by directing force to a part that is deficient, as in cold or congested conditions. This, by increasing the amount already there, has a beneficial effect. It can also direct its

forces from a part in which too much already exists, as in irritations and inflammations, by keeping the thoughts on some other subject. This is beneficial, as it favors a more speedy equalization of the forces. To continually think of an irritated part as being painful is to increase the pain, by increasing the force sent to it. In the various pains of cramps, neuralgias, and other functional derangements of the nervous system resulting from an unequal distribution of the vital forces, the mind can sometimes produce an almost instaneous relief by equalizing them. But if some organ or part is partially destroyed by any cause whatever, if replaced at all it can only be done gradually—atom by atom, cell by cell. To do even this, either with or without an effort of the mind, there must be present in the body, or in the various foods, etc., that we put into it, a certain amount of all the elements that constitute it, as these are the bricks, boards, etc., with which unconscious mind builds the body, and without these all the mind, prayers, or faith would be powerless.

It would be equal to a man trying to build a house without bricks or lumber. But con-

scious mind can, by its added force, hasten the processes of construction and repair. A harmonious condition of the mind is necessary for its own well-being, as well as that of the body. Therefore, keep the mind in a cheerful condition. Do not worry and fret, as this uselessly exhausts the forces and is one of the greatest causes of inharmony. Don't constantly think about your pains or bad feelings. See that you place yourself or your patient in the best possible conditions for recovery, and then direct the thoughts from the painful part. Think that it is not your actual self that is diseased or in pain, and that you cannot be annoyed by every little disturbance that takes place in your physical system. Leave it to the care of your unconscious mind. Think only of pleasant and agreeable things. This will not always be easy at first, but by degrees one acquires the power of refusing to respond to the continued complaints of the unconscious mind. You must persevere until you can do this successfully. Try it on little pains and troubles first, and gradually you can overcome greater ones. Treat them as you would a spoiled, fretful child who has got into the habit of continually complaining.

First see that it is not suffering from any cause you can remove or have removed · put it in the best possible condition, and then refuse to pay any attention to its continued complaints, and presently it will tire of making them and forget all about it. If any organ, such as an eye or an ear, etc., is in a chronic condition of disease, but not painful, constantly thinking of it as being in a perfect condition will, by diverting the forces to the part in an orderly manner, have a tendency to gradually restore it to its normal condition.

Have nothing to do with fear. It has killed thousands and injured thousands more by disturbing the equilibrium of the life forces. So fear nothing, but don't stand on a railroad track and try to hold back the engine. Don't stay in a house when it is on fire, and don't fondle a mad dog, or drink prussic acid, or the probabilities are there will soon be nothing left of you but mind, and not a very big one at that.

Have faith and hope that you are going to get well, no matter how desperate your condition, for this is the best single remedy in existence. It induces a quiet, calm condition

of the mind, and favors an equal distribution of vital forces, instead of the useless expenditure caused by worrying and fretting. But don't fail to make use of all other aids that the experience of careful observers has proven to be beneficial in a condition similar to yours.

Don't place too much faith in the assertions of any one-idea enthusiast, no matter whether his hobby is water, graham bread, or blue pill, or whether he is so far gone as to assert that while on this plane of existence you are nothing but mind, that your body is a myth, and has no needs to be supplied. The practical adoption of this kind of faith would soon relegate you to that plane of existence where such an assertion would be a verity.

Let your faith be tempered by a good share of that common sense that results from a broad and liberal investigation of all pathies, and a selection of such truths as each presents among its associated errors, prejudices, hallucinations, and fallacies, for this alone will give you that wide range of knowledge and wisdom necessary to constitute you an intelligent means of directing and aiding nature in the production of her highest types of organic perfection, by working in har-

mony with her higher laws, through which the Infinite mind is ever striving to raise the standard of all beings into a higher and higher state of perfection and happiness.

The ability to practically control and direct the forces, either of one's own mind and physical body, or those of others, in the right direction to effect a desired result, cannot be effectually taught by others. The teacher can outline the method only; the ability to act effectually, can only come by actual and repeated endeavor. This is on the same principle that one can never become an accomplished pianist without actual and continued practice, no matter how proficient the teacher.

Notwithstanding all precautions, the time must finally come, both to yourself and your patient, when the spirit can no longer control its physical body, and must receive its birth into a higher condition of existence; but a judicious application of a knowledge of the higher laws will prevent much needless worry and suffering during the process of transition, and the mind will be in a more contented and harmonious condition to enter on the duties and enjoyments of the new life.

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